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LUMINARY & ADVOCATE.

LEXINGTON, JANUARY 19, 1831.

"A FALLING CAUSE."

Unitarian and Universalist writers, when they mean to give unusual energy to their periods, often speak of the "desperate efforts of the Orthodox to sustain a *falling cause*." Not a few amusing passages might be pointed out, in which Orthodoxy is represented as "vanishing away before the light of free inquiry," as "tottering to its fall," as the "time-bowed theology of the Genevan school,"—and various other phrases equally figurative are employed to designate the decayed and ruinous condition of the Orthodox opinions. If it be really the case that this ancient system of faith is so near its end, why are not its enemies willing to let it die, without disturbing its last agonies by their ungenerous exultations? And if it be so old and feeble, where is the necessity or propriety of their alarming their fellow-citizens by constant outcries, that their civil and religious liberties are in danger from the machinations and efforts of the Orthodox? It is hard to insult an aged, dying, helpless creature for its weakness and speedy dissolution, and at the same time to cry out to all the passers by to beware of its prodigious strength and ferocious disposition.

It is obvious that the opposers of Orthodoxy cannot believe both parts of their own story at one and the same time; and it appears to us capable of demonstration, that their exultations and their croakings are both equally groundless. For the present we will confine our attention to the former, and defer the consideration of the latter to some future opportunity.

What, then, are the proofs of a decay of Orthodox opinions? of that system of faith which recognizes the doctrines of the Trinity, depravity, atonement, regeneration, future punishment, and the like? Are the sects which reject these doctrines more vigorous and flourishing, more healthful and active, more numerous and influential, than those which retain them? Let any one survey the actual condition of the Christian world, and answer this question for himself. Is there, then, a *relative* increase of vigor and energy in the Liberal sect, and a proportionate decrease among the Orthodox? A single look at the actual achievements of different Christian denominations for ten years past, will give a decided negative to this question, as well as to the former. Allowing to the Liberals all the increase which they claim, (and this is a very liberal allowance,) it is susceptible of statistical proof, that the Orthodox have increased in a much greater proportion. It will not be denied, that the Baptists have made rapid advances, for it is plain matter of fact, that they are now the most numerous denomination in the United States; the Episcopal Church never exhibited so much vigor and energy as she does at the present time, and she is occupying the best portions of the very soil on which the Liberals had hoped to reap their most abundant harvest; and the Congregationalists and Presbyterians have advanced more rapidly than either, having had the advantage of an earlier organization and a more systematic plan of effort. We might also with perfect propriety include the Methodists; but the present condition of this denomination, divided within itself and standing aloof from others, is very peculiar, and renders its future prospects matter of doubtful speculation; though we hope their piety will at length gain the ascendancy over every other feeling. In Europe as well as America, in Germany and England particularly, evangelical sentiment is fast gaining ground, and there the Methodists co-operate harmoniously with their brethren; and while the principles of Orthodoxy are taking deep root at home, by various missionary establishments they are sending out flourishing branches to the remotest corners of the world. Are those institutions of Christian benevolence, which are maintained at the expense of so much self-denying labor and hard-earned treasure, the marks of old age and decay? If Orthodoxy is strong enough to plant her standard in the heart of the enemy's territory, where Satan has held undisturbed dominion from time immemorial; is she not able to defend herself at home, against the desultory attacks of the few deserters, who have fled from her own ranks?—If we estimate the relative prosperity by the increase of religious societies of parishes, and include in our estimate the whole United States, or the whole world; it probably falls far short of the truth to say there are *ten* new Orthodox churches, to *one* of the Liberal class, whether denominated Unitarian, Universalist, or *Christian*. We wish our Liberal friends to calculate how long time it will take, *at this rate of relative increase*, for the Liberal denominations to gain the ascendancy over Orthodox?

Orthodoxy cannot grow old and decline, for its essential principles are not local or temporary in their nature. They are founded deep in the necessities of man, and while human nature remains as it is, they will be needed, and must be had, to calm its fears and soothe its sorrows.—They always have been thus necessary, and necessary they always will be. To say the least, there are very many people, of most estimable character, so constituted that they must be Orthodox, or live in misery all their days. The principles of Orthodoxy inspire a life, an energy, a perseverance into the religious character, which nothing else can impart. They place man in the midst of the spiritual world, enable him to hold communion with glorified spirits, with angels, with God Himself; and unveil before him the bottomless pit with its blaspheming legions: they suppose all Heaven interested to promote the salvation of the soul, and all Hell active to prevent it. This is not a momentary enthusiasm; it is a calm, settled, steady conviction, constantly increasing and brightening, from the first dawnings of spiritual light, till the last gasp of mortal breath. And are such principles of a nature to shrink before mere human power? Principles they are which we most assuredly believe the Bible urges upon us with a holy vehemence; which makes us believe that God is for us while we do our duty; that all things are under the control of Him who loved us so much that He died for our salvation while we were yet enemies to Him, and now being His friends, He will by no means forsake us; and however adverse circumstances may seem for a time, He will so order events, that the most calamitous shall prove the most glorious! All this to the Orthodox Christian is clear matter of fact; the conviction is confirmed by every instance of success, and strengthened by every calamity. "If God be for us, who can be against us? [illegible] not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth! Who is he that condemneth! It is Christ that died! yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things we are more than conquerors, through Him that loved us! For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!" With such confidence, who can waver? And to every really Orthodox Christian this confidence is a living reality; and the longer he lives, and the more zealously he applies himself to his duties as a religious man, the stronger and more settled this confidence becomes.

Let those who are capable of judging, estimate the influence of such a faith on the character, and its chances of success when opposed to that which consists principally in a cold rejection of spiritual influences, and a doubtful hold on merely moral truth. The one is positive, the other negative; the one fixes its grasp on heaven and heeds not the idle rolling of the earth; the other dares not trust itself entirely to earth and cannot reach to heaven, and so trembles and shrinks at every change in either. We here speak of the best class of those who reject the principles of Orthodoxy, of those who are really sincere in their opposition, and have religious feeling; and not of the reckless scoffers, who hate Orthodoxy, because they hate religious principle.—*Bost. Rec.*

OPPOSITION TO ORTHODOXY.

We are far from wishing to do injustice to the integrity and moral worth of our Unitarian friends. For some of them we have a high esteem, and believe them to be persons of natural religious sentiment purified and brightened by the influences of Christianity, but sadly prejudiced in their views of Orthodoxy. We wish such persons seriously to ask their own consciences, why it is, if Orthodoxy is Christianity corrupted, and Unitarianism is Christianity in its purity, that the disorganizers, and atheists, and the notoriously unprincipled and vicious men, with whom our country now abounds, direct all their violence and abuse against the Orthodox, while Liberal Christians entirely escape, and not unfrequently are loaded with their praises? Is it true that *corrupt* Christianity is hateful to the wicked, and *pure* Christianity an object of their affection? Surely it was not so in the days of Christ and his Apostles, and it is quite contrary to reason, to suppose that it should be so now.—But the fact that infidels and unprincipled men hate Orthodoxy and favor Liberal Christianity, is too well known to be denied. How is it to be accounted for? We speak to the sincere and religiously disposed Unitarian. Does it beget no suspicion or uneasiness in your mind, when you see your Orthodox neighbor reviled, and yourself applauded by the notoriously irreligious? Does it occasion no misgivings when you find yourself co-operating (much against your will, no doubt) with atheists and disorganizers, to crush the Orthodox? Are you willing to lend your aid in pulling down those, whom the enemies of religion evidently regard as its most formidable defenders, and the strongest obstacles in the way of their desolating schemes? Pause, and hold serious converse with conscience; let the subject come fairly before you in all its length and breadth, before you determine on open hostility to Orthodoxy.

The following anecdote, which was communicated to us by a respectable physician in this vicinity, who was an eye-witness to the fact, will illustrate our meaning. Similar events are of every day's occurrence.

Practical Illustration of Doctrine.

One day since Mr. Kneeland has been lecturing in Boston, holding forth the doctrines of Fanny Wright against what he calls "Political Orthodoxy," I witnessed an illustration of his doctrine, by a hopeful disciple. Being in a store in that city, a young man came *staggering* in, and with the peculiar winks and nods of a drunkard, immediately began to unburden his mind. "Hey! all you,—whose business is it?—let's have something to drink,—never mind,—Santa Croix,—old Jamaica spirit will do,—none of your business,—my name is M——, I'm a Deist,—I'm going to see Mr. Kneeland,—I say the Orthodox are doing bad to this people,—Orthodox want to deceive —will ruin this city.—I'll see Mr. Kneeland,—I'm a Deist and I'll prove my doctrine.—Will you dispute with me? I will prove it,—when I am dead, this body lies down and all is well.—I'll dispute the Orthodox? None of your business if I do drink something." Thus he went on belching forth his praises of Deism and cursing Orthodoxy, till he was made to understand that he *must* leave the the store, and probably would do well to present himself before Fanny's High Priest, and there make his offering.—*Ib.*

LETTERS ON POPERY.---NO. II.

Malta, July 19, 1830.

To the Editors of the New-York Observer.

GENTLEMEN—I now proceed, as I intimated in my last, to answer the question, Is a plenary indulgence supposed to secure to those who enjoy it the privilege of sinning with impunity? All with whom I have conversed on the subject, declare that it is not so understood. A plenary indulgence, says Cardinal Bellarmine, takes away all punishment due to sin. In their most common acceptation, indulgences have reference to the past; though it cannot be denied that many of them contemplate only the future. These, in general, have reference to matrimony, to eating meat on certain days, to the non-observance of festivals, &c.

According to the doctrine of the church of Rome, all sinners must make full satisfaction to divine justice in one way or another, in this world or in the next, for all the sins they have committed. There are some who cannot, or will not, submit to the necessary penances imposed by the church, and these must descend into purgatory and suffer there till their sins are in this manner expiated. Those who submit to severe penances and mortifications in this life, will of course, suffer less in purgatory than others. How long the soul of any one will remain there, is known only to God. It may be a longer or a shorter period, embracing millions of ages, or only a few years.

No bishop has power to grant an indulgence of more than forty days. At the commencement of this traffic in indulgences, the bishops were allowed to dispense them to almost whatever extent they pleased; and many among them knew too well how to promote their private interests by such means. The Pontiff soon had the sagacity, however, to perceive that this would not answer, and it was therefore made the monopoly of the Papal See, and so has continued ever since, especially is this true concerning plenary indulgences.

The man who dies in possession of an indulgence of forty days will enjoy the privilege of escaping from purgatory forty days sooner than he could have done without it; and he who leaves the world, bearing away with him a plenary indulgence, will be permitted to enter paradise without passing through purgatory at all. It is the privilege of Roman Catholics to procure indulgences not only for themselves, but also for their deceased relatives and friends, now in purgatory, who, during their life, had neglected to make any such provision for their escape.

This astounding dogma, this shameful outrage upon common sense, is not shut up in some obscure corner, or merely whispered into the private ear; but it comes forth into the world without disguise—it is engraven on the very walls and over the portals of the churches?

Now though these indulgences are not, in so many words, a permission to commit sin, who does not perceive that the natural effect of them on the morals of the people must be, in the highest degree, pernicious? It cannot be denied that their tendency is to encourage every kind of iniquity to which men feel inclined.

If the sinner reads on the portal of his church the proclamation that a plenary indulgence can be duly dispensed there, and is assured, as he certainly is, that this indulgence will deliver him from all the punishment due to his sins, what can restrain him from the perpetration of any crime, when temptation urges, and such ample protection from all its consequences is so completely within his reach? To such a miserable refuge the guilty are encouraged to fly, where the uplifted arm of the supreme Pontiff can turn aside the thunders and lightnings of the broken law of God, and disarm the divine wrath, which is revealed from heaven against all ungodliness and unrighteousness of men.

It is not saying too much to assert, that the axe is laid at the root of all sound Christian morality, in every community, where the practice of such indulgences is embraced and defended. This doctrine must ever be attended and followed by the most disastrous consequences. If it is believed, the reins will then hang loose upon the neck of every evil passion, and the fountains of the great deep of depravity in the human heart will be broken up, and a deluge of iniquity will fill the land; and if it is not believed, then the church and her ministers will be regarded as liars and cheats, and consequently all the claims of religion will be set at defiance. It would, perhaps, be difficult to say which of these consequences is the most to be dreaded; this, however, is quite certain, that one or the other is absolutely inevitable.

I am not describing a formidable phantom, that exists only in a disordered imagination, nor am I laying before you doctrines and practices which the current of time has swept from the face of the world—no! I am calling your attention to doctrines and to practices, which still exist in this island, and which have deceived and corrupted the present generation of its inhabitants as well as the generations that have passed into the unseen world.

Before we dismiss this subject, it may be proper to advise you that there are two ways of obtaining indulgences. Either penances or money will generally command them; but when both are offered together the church has no heart to withhold them. They are not granted, however, I am informed, without confession. She would however be extremely scandalized at the idea of selling them. The truth is, she gives indulgences and the people give her money, and she is never at a loss to find pretexts enough for doing so. At one time something must be given her to be distributed at her discretion among the poor; and at another for building and adorning her mass-house, or for buying oil and tapers to burn in them at noon-day, or to illuminate the streets as her priests and monks march through them in solemn procession, in honor of some of her deceased saints. All the money she can obtain is devoted to some such purposes, if it should not happen to be expended in a more dishonest way.

Such fraud and imposture are constantly practised upon this ignorant and credulous population. The priesthood deceive, and the people are deceived, and so they wrap it up. "A deceived heart has turned them all aside so that they cannot deliver their souls nor say, *Is there not a lie in my right hand?*"

I am very truly yours,
D. TEMPLE.

FAITH MANIFESTED IN THE LIFE.—Christ, by whom we have been reconciled to God, is proposed to us an example, whose character we should exhibit in our lives. What can be required more efficacious than this one consideration? indeed what can be required besides? For if the Lord has adopted us as His sons on this condition, that we exhibit in our life an imitation of Christ, the bond of our adoption; unless we addict and devote ourselves to righteousness, we not only most perfidiously revolt from our Creator, but also abjure Him as our Saviour. The Scripture derives matter of exhortation from all the blessings of God which it celebrates to us, from all the parts of our salvation.

The Apostle denies that any have rightly learned Christ, who have not been taught that they must put off the old man, which is corrupt according to the deceitful lusts, and put on Christ. Their knowledge of Christ, then, is proved to be a false and injurious pretence, with whatever eloquence and volubility they may talk concerning the Gospel. For it is a doctrine, not of the *tongue*, but of the *life*, and is not apprehended merely with the understanding and memory like other sciences, but is then only received, when it possesses the whole soul, and finds a seat and residence in the inmost affection of the heart. Let them, therefore, either cease to insult God by boasting themselves to be what they are not, or to shew themselves disciples not unworthy of Christ their Master.—*John Calvin.*

AFRICAN SABBATH SCHOOL.

We were much pleased with a visit which we made last Sabbath to the African Sunday-school, at the eastern side of the city, under the superintendence of Mr. H. B. Funk. The scholars consist of persons of various ages, from children of six to seven years of age, up to men and women far advanced in life. We found several instances in this school of persons who, when they entered, did not know their letters, who now read with tolerable fluency in the Testament. One old lady between sixty and seventy, has learnt to read so as to understand the Bible, since she entered this school. She expressed great gratitude to God that she had been permitted to enjoy the privileges of the Sabbath-school. One girl, about seventeen, commenced attending the school eight or nine months ago. When she first came, she did not even know her letters, and so difficult did she find their acquisition, that she was many times on the point of giving up in despair. She was encouraged to persevere, and now reads with considerable ease in the Testament.

CASE OF CONVERSION.

Some time during the past season, a colored boy and orphan, belonging to this school, by the name of Joseph Brown, died of the liver complaint. The case of this youth affords, an encouraging instance of the good effects of Sabbath-school instruction. His age was about thirteen. From his first attendance, his teacher found him of an amiable and docile disposition. He was always more perfect in his lessons than others in his class, although he had less time for study, being apprenticed to a barber who kept him constantly employed during the day and evening. The good effects of instruction, however, were soon visible in his conduct. Tho' sometimes a little wild himself, he ever, upon reflection, evinced great compunctions of conscience, and would often reprove his companions for their thoughtless and improper conduct. This tenderness of conscience continued to increase while he lived. He had often been employed to ride the race horses in Kentucky, for money. One day he told his teacher that he had been offered a dollar to ride at a race which would soon take place, and asked whether it would be right. His teacher told him he thought not. He replied that he was very poor, and needed the money very much, but if you think it is not right I will not do it. His teacher gave him 25 cents, and commended him for his resolution.

A few weeks before his sickness, he was observed to be very much affected in the time of singing and prayer, always kneeling during the latter exercise, though it is not customary in the school. In his selection of books he ever chose those which contained hyms and prayers, many of which he learnt, and would often repeat them, particularly the hyman commencing,

"Come humble sinner, in whose breast
A thousand thoughts revolve."

As he had been very regular and punctual in his attendance, his teacher was much surprised on his being absent for two or three weeks, and on inquiry, found that he was sick. As soon as circumstances would permit, he paid him a visit. He found him declining very fast, though on the first visit he was able to sit up and read a little in the Bible. His teacher conversed with him on the subject of religion with reference to his approaching dissolution. He appeared resigned, and said it it was the will of God, he had no wish to live. He thanked his teacher for all his kindness, and said he should have reason to bless God in eternity for what he had learnt in the Sabbath School. Previous to his sickness, his sister, with whom he lived, remarked that he was fond of retiring often by himself when he had a leisure moment. When asked the reason of this, he would always reply with much simplicity, "*I am trying to pray.*"—His end was peaceful and happy.

Thus through the influence of divine grace was this poor orphan taught by the Spirit of God, the way of salvation. What a lesson of encouragement does this instance afford to Sabbath-school teachers to persevere in this delightful method of doing good. Oh who would not rather be instrumental in leading one such poor wandering child to God than to wear the crown of the mightiest monarch. Thrones may crumble, and coronets may fade, but an immortal soul, renovated by the Spirit of God, will shine with surpassing brightness throughout eternal ages.—*Cincinnati Jour.*

They that govern most make least noise. You see when they row in a barge, they that do drudgery, work, slash, and puff, and sweat? but he that governs, sits quietly at the stern, and is scarce seen to stir.—*Sheldon.*

AN EXPEDIENT.—It is not legal to sentence a Spanish Nobleman to punishment for life; therefore the Supreme Court of Malaga have ordered a young noble, convicted of Murder, to work in the galleys for one hundred years and a day!

SLAVERY.

For the Luminary and Advocate.

ON SLAVERY.—*NO III.*

The humanity of those who object to sending our negroes to Guinea, against their will, is rather a curious circumstance in characters who are willing to behold them brought chained and handcuffed to this state. I am told that an unfeeling man, either Deist, or Atheist, I am uncertain which, sent to Liberia eighty slaves, whose connections with the surrounding families occasioned such a scene of distress, at parting with their relations, as pierced the heart of every christian spectator. Pity is but cold comfort, yet what pity it is that the humane christian masters of the relations of these poor emigrants, did not imitate the example of this infidel, and bid the relations accompany their friends. But profession is easier than practice, and while I firmly believe that we shall never again see another unbeliever give away sixteen thousand dollars, on principles of humanity, I as firmly believe that it will take some time to produce a christian of whom it may be said, that he has imitated this modern Samaritan; that he has gone and done likewise. Were I not informed of its authenticity, I should fancy that this story was fabricated by some pious negro-seller on James River, where the scene was laid, and whence the humane breeders send every year their full quota of Virginia's eight thousand black cattle, not by whole families, to be settled as free men, in the same district, but purchased here and there, as they can be picked up cheapest, thence to be driven out in chains, and dispersed to the four winds of heaven. Some of these people made an ungrateful return to their humane purchasers, last year, by murdering them on the road. Three or four years since some speculators of the same kind, going down the river, were put to death, by the slaves they were conducting with tortures such as strike horror but to think of. Did their fate excite pity, any more than that of him, who, twenty years ago, was murdered in this town, in consequence of his thoughtlessly displaying, in his pocket book, the price of negro blood! The author of these pages passed the same road by which this unhappy man led out his negroes; and stopped a night at a house where he had left a girl about ten or eleven years old. Her new owners treated her with great kindness, and she was beginning to get over her childish grief at parting with her parent, a scene which must have been affecting to behold, since the simple statement of it is indelibly fixed in the minds of those who heard it. 'Her master started the other negroes, he went into his gig, and moved on, the mother lingered behind, she took a handkerchief from her head, tied it about her daughters, took her in her arms and kissed her, then turned, and went on, crying, after her master.' Shall I not visit for these deeds, saith the Lord! And shall those who sanction them, charge with inhumanity those who send whole families to the enjoyment of freedom and property, instead of scattering them asunder in hopeless slavery and legal beggary, where the slave acquiring property by his master's connivance, or express consent, may, when the latter pleases, be robbed of the whole; where the hard earnings of his industry may incite the master to sell the owner, that he may have a pretext for seizing on the trifle accumulated by many year's rigid parsimony. Those who are better informed than myself in the Roman law can tell whether the slave's peculium was guarded by it—by it was the ancient Pagan, greatly superior to the modern Christian legislators.

Let us not palliate the atrocity of this practice by an appeal to the Mosaic code. The Jewish trade in slaves was as remarkable for humanity as the American for the contrary. Were the latter, in all its circumstances, similar to Jewish slavery, its continuance might have been not commended, perhaps, but endured till a better state of society had taken place. It is very material too, to remark, that many things were allowed to the Jews which are not allowed to Christians. Christians are forbidden to demand an eye for an eye, or a tooth for a tooth. Polygamy and a frequency of divorce are not allowed to Christians. The Jewish dispensation was calculated to make the Jews a more moral people than the Heathens were, and the Christian dispensation is calculated to render Christians a peculiar people, zealous of good works, more than either Heathens or Jews were. To Christians then belongs a badge, by which they are, or ought to be, distinguished from every other description of men; and which is inscribed 'Love one another.' But in what slave market is this badge exhibited! To what whip of a negro driver is this badge appended: 'Whatsoever ye would that men should do to you do ye even so to them.' We are inscribing this summary of the law on the sails of every ship bound to Liberia, and the inscription will be read with tears of gratitude throughout the continent of Africa; it will be read to our honour by every native of Christendom; it will be felt in its consequences on the safety, the freedom, and the religion of our children's children to the latest posterity.

Duties are considered by moralists, as of perfect and of imperfect obligation; but Christians scarcely allow this distinction, and even Heathens do not approve it; for they tell us, that to be innocent, according to law, is but a narrow principle of virtue. Augusta est innocentia ad legem bonum esse, says Seneca, when he observes that piety, pity and humanity persuade men to the performance of many actions, all of which are not enjoined by the laws. The constable will not seize a man, the magistrate cannot commit him, the country will not try him, for the total neglect of actions, the omission of which will condemn him at another bar, before the most merciful of all judges. "Inasmuch as ye did it not to one of the least of these my brethren, (a poor depressed negro will not be excluded from this brotherhood) ye did it not unto me."—WATSON.

As to the political consequences of the Colony, no human eye can foresee them all, but more certainly they will be beneficial to human kind, for they spring from the root of piety and humanity.

Virginia, the first origin of this evil, will be first benefitted by the society. Louisiana will, next year, prohibit importations, and her example will be followed by the neighboring states. The partial exclusion of this detested species of export lowered the price of negroes, in Virginia, 25 per cent; the total exclusion will put them down below acceptance. Eight thousand souls thrown back, annually, upon that community, which was used to make $1,600,000, every year, from their sale, will, in half a dozen years, produce such misery and distress as will compel their masters either to murder them, or to implore the aid of Congress to remove them. The former we are not quite bad enough to endure, for I don't believe that the man could be serious who talked of shooting his negroes when too numerous; nor will the Egyptian policy, of drowning the children, precisely suit the present age. As little will that pointed out by Mr. Monroe, I mean the dispersion of the Virginia negroes over the other states, be admitted by the latter. In this state we know experimentally their evils by the public poverty accruing from private indolence, the necessary result, the certain and just punishment of those who attempt to reverse the salutary law which mercifully orders man to eat his bread in the sweat of his brow. Those states which have had the good fortune to escape this wretched population are bent against admitting them, and that as much from principle as from policy, from a regard to their own duty as to their children's welfare. Those states will shortly be compelled to declare their sentiments on this subject, for Louisiana intends, when she prohibits the farther importation of slaves, to oblige her free blacks to leave the country; and these will naturally repair to the friendly cities of New-York and Philadelphia, which may then have an opportunity of extending to the free man that hospitality with which they have received the runaway. Their good sense will probably suggest to them the means of meeting the coming evil, one rather more formidable than the immigration of British paupers, a race the most wretched of whom can be put to use in the new countries, whereas the free negroes are worse than useless every where. A law for the instant deportation to Liberia of every free negro landing in New-York and Pennsylvania, may guard those states from evils certain to arise from the expected immigration; and the expense, however heavy, will be light compared with the loss by depredation on property, and additions to the penitentiary, which must otherwise take place.

The friends of slavery exclaim against its opponents, who as zealously apologize for their conduct by urging the purity of their motives.—Each may save themselves some trouble. The evil, lamented by one party, and palliated by the other, will, in a few years, come to a pitch that will compel every one to contribute to its extirpation. The political imposthume may excite contention between the quack and the physician, as to the necessity, or the most suitable time of opening, but when swollen to bursting, it will oblige both to join in removing the peccant matter, or to leave their patient to mortify. The emigration of paupers, encouraged by the British people, must be imitated with still greater spirit by Virginia with her negroes, inasmuch as certain destruction is the penalty of neglect in the latter instance, in the former nothing more than distress is apprehended. The time of this double removal is remarkable, and seems to point out to Virginia the means of emptying her lower counties of negroes, and refilling them by introducing the poor whites, who would make good servants, provided they were never introduced, as such, into a country, till the last negro was turned out of it, with a strict prohibition of even the transient entrance of another. A measure of this kind would also stay the emigration of the poor citizens, who are now quitting that, as they are every other state in which poverty is a degradation. Indeed what encouragement is there for the poor white where slaves exist, and supplant his hopes of employment as a hireling! Supposing him willing to embrace a station, which in a slave country degrades him to a negro! The situation of a bound, or hired girl, is even worse; the kitchen is her sphere, she loses the pride of colour, and sinks to a degree of depravity not to be found but in a negro state, and which may be better imagined than described.

Where is the boasted equality of our laws which compel the poor man to waste his time, and health, on nightly patroles, to keep in subjection his wealthy neighbour's negroes, who deprive him of employment, and for whom he has to pay whenever their masters inattention to instruct the wretches brings them to the gallows? Where is your equality when, upon a call of militia, the poor man, father of ten or eleven children, is equally liable to the draft with the wealthy owner of from ten to an hundred negroes? Ought not the latter, to be liable in proportion to his wealth!—Our ancestors, barbarians as they were, understood this, and called for each man's aid in proportion to his property. Yet a home call is a trifle, compared with those which we may anticipate from the lower country, when the owners, each of fifty or of 1500 slaves will demand our help to coerce them. The rich man, perhaps without a family, will throw down his fifteen or twenty dollars, as a fine, or for a substitute, while the father of a half a dozen of children is compelled to leave them to the mercy of his neighbour's negroes, while he goes fifteen hundred miles to defend those whom sloth, or avarice has made incapable of defending themselves. I enumerate avarice as one of the causes of the slaveholders need of foreign protection. The statute provides for the support of one white man to every twenty negroes, and is observed as laws usually will be where they do not visit those who make them; it is generally neglected, and those who acknowledge this lay the blame upon the depravity, and insolence of the lower class of white men among them: a natural consequence of the state of society, where the poorest of the governing caste, proud of colour, disdains labour, as the peculiar portion of the slave, on whom he looks down, not with more contempt than he does with envy, and hatred, up to those whom fortune has placed above him, and who brook his claim to equality, almost as illy as they would that of their own negroes.

Let the poor white remember that he and his children must perish if the negroes are allowed to continue among us. Let him remember that their owner's wealth, consisting in negroes, must increase, and compel them to buy the land of their poor neighbours that they may replace white men by blacks. Above all, let him remember that he and such as he possess the votes of the state, and when he comes to the election let him act accordingly. Were you to pass a law emancipating all born after a certain period the consequences would be beneficial to you beyond calculation. Employment would present itself abundantly. Industry would find its level. Those who sold their negroes in the lower country would change them to a better capital—a worse cannot be found. Compare the growth of negroes with that of cattle, and you will not be surprised to find that Ohio outgrows us, as much in wealth as in population.

C.

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, JANUARY 19, 1831.

TEMPERANCE.

On Friday the 7th inst. an Address was delivered before the Fayette County Temperance Society, in the 1st Presbyterian Church in this place, by the Rev. B. S. Smith, of the Episcopal Church. It was listened to with interest and attention, and evidently made a deep and salutary impression on the minds of the audience. About forty names were added to the constitution. The whole number of members now is near *four hundred.*

PLAN TO RAISE $50,000 FOR THE BOARD OF MISSIONS.

We are authorized to announce that another gentleman in Lexington pledges himself to pay $500 to the Board of Missions of the General Assembly of the Presbyterian Church—on the plan proposed in our paper last week. The silver and the gold are the Lord's; and he will have it. Some with thankful and willing hearts will devote it to his service; and the most sagacious and prudent and close-fisted miser cannot retain it when the great Proprietor sees fit *to take it.*

We hope to see more coming forward to unite in this plan of christian benevolence. The other plan, too, we hope will not be overlooked or forgotten. Who can contemplate the Colony of Liberia rising up like a pillar of light on the dark coast of Africa, a refuge for the free, a star of hope to those in bondage, an imperishable and glorious monument of private benevolence and republican principles—who can look upon it and not wish to have his name inscribed there as a builder and helper in the noble work.

KENTUCKY BIBLE SOCIETY.

The Board of Managers of the Kentucky Bible Society take this method to address their Auxiliaries, and other Bible Societies throughout the state, Auxiliary to the American Bible Society.

The first of May is drawing near. The time for the supply of the whole state with Bibles according to our resolutions is already reduced to nearly *three months.* A vigorous and immediate effort must be made or we shall not have the satisfaction to report to the next annual meeting of the Parent Society, that *Kentucky is supplied.* That Society is pledged and is *ready* to furnish either by sale or donation all the *Bibles* necessary to carry into effect their resolution. But it rests chiefly with the state and county societies to explore the field, ascertain the wants, and carry the Bible to the destitute.

By the Rev. Herbert C. Thompson, General Agent of the American Bible Society, we are informed that 12 counties have been supplied, viz. Bourbon, Fayette, Mercer, Shelby, Jefferson, Bullitt, Lincoln, Laurel, Grayson, Ohio, Edmondson and Oldham; and that in about 30 counties measures have been adopted to effect a supply, and that considerable progress has been made towards accomplishing the object.

We wish to obtain more definite information from all the counties, not supplied, on the following points.

1. Is there a society? If so, its name and the names of its officers.

2. Have any measures been taken to effect a supply by the first of May? If so, what prospect of success?

3. If no measures have been adopted, or if efforts, that may have been made, are likely to fail, what are the difficulties in the way? Are Bibles or agents to distribute them wanting?

4. If distributors are wanted, are there any men in the county properly qualified and willing to undertake the business of distributing, who could be employed. If so, please to name them and the terms to us.

5. In societies formed what is the state of their funds?

If any society has funds on hand, they ought not to be lying idle. Let them be expended in purchasing or distributing Bibles.

Our Society has in deposit about 6000 Bibles for the supply of Auxiliaries at New-York prices. The expense of transportation has been paid by this Society.

The officers of the different societies, to which this communication may relate, and individuals, to whom it is specially sent, are respectfully requested to give it an immediate attention, and address a letter in reply to our inquiries to the Corresponding Secretary.

Brethren, the time is short. What our hands find to do, let us do with our might.

In behalf of the Board of Managers.

ORRAMEL S. HINCKLEY, *Cor. Sec.*

STATE OF EUROPE.

Within the short space of a few months the revolutions and changes in the governments of Europe have been great and rapid without a parallel in history.

In France Charles X. has been driven from his throne and from his country, by his own subjects. The people did this in vindication of the freedom of the press and of popular elections. The new king, in obedience to the will of the same people, has been compelled to change his ministry. Under this government of the people's choice some important and useful measures are adopted.

The nidependance of the States of South America, is to be acknowledged, and plans are to be adopted to ameliorate the condition of the colored population of the slave holding colonies. France has avowed the resolution *not to interfere* in the concerns of other governments, as well as not to be controlled herself by foreign influence.

We cannot doubt that the revolution will be favourable to the cause of religion. The meretricious ornaments of Papacy are torn off, and its deformity appears. It is driven from behind the entrenchments of political power, and its weakness is exposed. Could the system of Sabbath Schools so widely extended among us, be introduced there, we would expect soon to see this political revolution followed by a moral regeneration. The press is free. A wise Providence may overrule this freedom to the advancement and final triumph of the truth as it is in Christ Jesus.

Spain, Portugal, Prussia, Austria, and Germany have been agitated. The Duke of Brunswick has been driven from his country to England, and his palace has been burnt to ashes.

Belgium has been separated from the Netherlands. The final separation was effected by force and sealed with blood. The people claim the right of establishing their own form of government. The temporary authorities have proclaimed freedom of opinion and discussion. A writer in the London Christian Observer, says—

"It is also somewhat remarkable, that as one of the first acts of the Paris populace was to put down gambling, which the old government had encouraged, so one of the first acts of the Brussels' provisional government has been to abolish lotteries, as an immoral institution, One lesson we may learn from this, that where those who ought to reform what is wrong will not do it, they may find themselves set aside, and the work done by others."

The recent movements in England seem to portend a more extensive reform in that government than it has known for many years. It would not be strange if the religious establishment should be severed from its unholy alliance with the state, and its enormous revenues and its secular powers should be sequestered. Oppressive taxation, monopolies, unequal representation, and distressing poverty in some parts of the kingdom have goaded the people on to a resolute call for reformation. A change of ministry has already been effected. To what extent this ministry will have to go to satisfy their demands, no one can for[illegible]

DR. GODMAN.

An Eulogy on Dr. GODMAN, *being an Introductory Lecture. Delivered November* 1, 1830. By THOMAS SEWALL, M. D. *Professor of Anatomy and Physiology in the Columbian College, District of Columbia.*

This Eulogy we have recently received and read with much pleasure. Professor Sewall was peculiarly happy in the selection of such a subject for his introductory lecture to his medical class. How much more congruous with the occasion and his station to hold up before his pupils in the life and character of Dr. Godman a bright example of deep and ardent piety combined with lofty genius, love of science and a rich and varied store of learning, than to talk to them in the language of heathen and infidel philosophy, and discarding the light of revelation, tell them we know nothing beyond the grave. Such miserable pratings of the lessons of hood-winked philosophy as are sometimes heard on these occasions, evince a darkness of mind, and an obtuseness to the perception of truth, that crave our commisseration, at the same time that they deserve our rebuke. To have paid such an honourable tribute to the memory of Dr. Godman, and to have portrayed before the minds of his pupils the virtues and religious faith and consolations of this distinguished man, must ever be to Professor Sewall a source of grateful recollection. To endeavour to preserve the remembrance of exalted worth, of consecrated learning, and of genius taught and guided by the light of revelation, not in strains of fulsome and extravagant eulogy, but in the simple, unostentatious language of a truthful biographical sketch, was appropriate to the time and place, and equally honorable to the good sense and good feelings of the lecturer.

Dr. Godman was born in Annapolis in Maryland, 1797, and died near Philadelphia, April 17th, 1830, aged 32 years.

Without parents and without property, he was early taught to rely on his own talents and industry. In this situation he was indented an apprentice to a printer in Baltimore. Disliking the employment, he entered in 1813 a sailor on board the Flotilla in the Chesapeake Bay. At the close of the war, at the age of 15, he commenced the study of medicine at Lancaster, Pennsylvania, and soon after removed to Baltimore, and entered the office of Dr. Davidge, then Professor of Anatomy in the University of Maryland. His devotion to his studies were ardent and untiring, and his progress such as placed him far in advance of his fellows. As an evidence of his attainments, it is stated that, in consequence of the sickness of the Anatomical lecturer, young Godman was called on to supply the place of his preceptor, which he did not only to the satisfaction but delight of the class for several weeks.

Soon after his graduation, he turned his attention to the study of Natural Science, in which he was afterwards eminently distinguished. He was appointed to the Professorship of Anatomy in the Medical College of Ohio, where he spent one year. He then returned to Philadelphia, where after prosecuting his favourite studies four or five years, he was called, in 1826, to fill the Anatomical chair in Rutgers Medical College in the city of New-York. But the duties of office, other scientic pursuits, and the rigour of the climate, proved too oppresive for a constitution already undermined by severe study. Before the close of his second course he was compelled to retire from the field of his labour and of flattering applause. He took refuge with his family in one of the West India islands till spring, when he returned and settled in Germantown. At that place and in Philadelphia, he spent the residue of his life. He was now the victim of a fixt pulmonary disease. But nothing checked his ardent and untiring pursuit of knowledge. Possessed of a strong mind and a retentive memory, and using almost unexampled industry, he accomplished wonders.—Without the advantages of scholastic training and aid, "he acquired such a knowledge of the Latin, Greek, French, German, Spanish, and Italian languages, as to read and translate them with fluency, and to write several of them with elegance." The productions of his pen are numerous. It is said by an intimate friend of his, "that his eagerness in the pursuit of knowledge seemed like the impulse of gnawing hunger and an unquenchable thirst."

These few facts in the life of this remarkable man are sufficient to interest the scholar and the admirer of genius grappling with and overcoming obstacles too formidable for ordinary minds to encounter.

But the feature in Dr. Godman's character most interesting to us, and to every christian mind, is, that which began to be impressed on it at the death-bed scene of *a christian*—one of his own pupils, during his residence in New York. But this part of his history we must defer till our next paper.

REVIVALS.

The State of New York for some time has been highly favoured by the outpouring of the Spirit of God. In many of the towns and villages a remarkable awakening to the concerns of a future state has been manifested by the inhabitants. Their attention has been arrested by the truths of the Gospel. Conviction of sin and of the righteous displeasure of God have fastened on their minds and brought many to repentance and to faith and joyful hope in the Saviour of sinners. These revivals seem to be increasing in number and in power. In Rochester one of the most flourishing towns in the interior of the state a revival has existed for some months. Infidels are confounded, scoffers struck dumb, and the mouth of gainsayers is stopt. The power and special influences of God's Spirit are too manifest in the work to be denied. Impiety may blaspheme, but the work of the divine Spirit is too palpable to be doubted. Hundreds have been brought to bow to the name of Jesus and rejoice in his salvation.

In the Christian Watchman information is given of a powerful revival in Middlebury, in the same state. It is stated that there were from two to three hundred converts in the town. Those, who once were Atheists, Deists, and Universalists, were not ashamed to be found crying for mercy and owning the Saviour.

The awakening and transforming influence of the grace of God is also enjoyed in several towns in Massachusetts, Maine and Vermont.

FRUITS OF HOME MISSIONS.

The Rev. A. S. Wells of New-Albany, Indiana, in a letter to the Directors of the American Home Missionary Society, dated November 16th, says,

After receiving the generous aid of your society for two years and a half, the Presbyterian church in this place, with their pastor, rejoice in being able to state, that we can now enrol ourselves as an auxiliary of your society, without asking further aid from its funds. Through you we return thanks to the friends of missions for the assistance they have granted us, and shall consider ourselves under sacred obligations to refund to the parent society, as soon as possible, the amount we have received.

The past year has been to us one of marked prosperity. A good degree of brotherly love, and benevolent enterprise, has prevailed among us, and the various societies which receive the prayers and patronage of Christians at the present day, have not been forgotten or neglected here; and the monthly distribution of tracts, the Sabbath school, and temperance society, have been evidently blessed to many in preparing the way for a revival of religion, which it has pleased the Head of the church to grant us.

In this revival backsliders were reclaimed, and several of the most inveterate drunkards have, as we trust, been delivered from the bondage of sin, and from eternal ruin. We have received, during the year past, forty-one by profession, and several more are now propounded, and will probably unite with us at our next communion. Of these, some are "*miracles of grace,*" and others are the lads and misses who have been trained up in the Sabbath School. The effect of the revival upon the church has been very happy. We have just taken up subscriptions, and made efforts that will result in the establishment of two temporary scholarships for the American Education So-

ciety, and I hope we shall be able to do much more for the benevolent objects of the day, in consequence of the new impulse that has been given to our feelings. In view of what God has done for us, we call upon our souls, and the friends of missions, to rejoice, and render thanks to his name. Within two years and a half we have enjoyed two seasons of special outpourings of the Holy Spirit; the church has been increased by the addition of about one hundred members to the communion; we have completed a commodious house for public worship, and have now become able to lend a helping hand to benevolent institutions, and support the gospel among ourselves.

RAPID CHANGES IN THE WEST.

The Rev. John Mathews, of Kaskaskia, who is said to be the oldest member of the Presbytery of Illinois, in a letter to the Directors of the American Home Missionary Society recently received, says:

I cannot but wonder and praise God for what I have seen of his doings in the west since I came here, in 1817. Giddings, Robinson and Tenney, who are no more, and myself, with some who visited us, but returned, for seven or eight years called and prayed over these wastes, with mingled emotions of hope and sinking discouragement. Now these two states, Illinois and Missouri, will number about forty ministers, and there remains much land yet to be possessed. In view of these facts, we must say, to the honor and glory of God, that he hath done great things for us, whereof we are glad. We do hope yet, that, by the blessings of God upon us, this late howling wilderness will be made as the garden of the Lord.

Last winter, a year ago, I was appointed to open this Presbytery, which was then divided from the Presbytery of Missouri. I preached from these words—"With my staff I passed over this Jordan, and lo! now I am become two bands." But how quickly is the joy and wonder of that occasion surpassed by the rapid increase which has succeeded it! Now a memorial is sent to the Synod of Indiana, asking a division of *this* Presbytery into *three!* I know of no recompense that we can render to our friends at the East, only to thank them, and pray to God for them, that his rod and staff may comfort and support them, and that in due time they may be received to a happy and blessed immortality beyond the grave.

MISSIONARY SPIRIT AT ANDOVER.

An association for Home Missions, auxiliary to the Home Missionary Society, has recently been formed in the Theological Institution. One of its members in a recent letter, says:

Our association now consists of seventeen members, and has the prospect of considerable increase. Eleven of the present Senior Class have determined, Providence permitting, to go to the west and south. Six or seven others say, that the only obstacle is debts, and the fear that the amount of support allowed by the American Home Missionary Society will not enable them to do justice to their creditors. If this embarrassment could be removed, a large number of our brethren here, who have thought much of the importance of the gospel ministry to the millions of the west, would, without hesitation, give their lives to this service.

EXILED SWISS PASTORS.

A letter from one of the exiled Swiss pastors, dated Grenoble, August 11, 1830, says:

Notwithstanding persecution, rather should I say by the very help of persecution, the kingdom of Christ continues to make great progress in the canton of Vaud. That small territory now presents the most gladdening aspect. One may reckon at least fifty ministers who preach the gospel faithfully, and every day their labours in preaching are the means of bringing souls to Christ. The Missionary Seminary at Lausanne, continues to be supported, and a few pious young men are in the course of education there.

In France, the kingdom of our Lord has been making happy advances for several years; and the new political revolution which has just taken place will probably facilitate the labors of the genuine servants of God, by disconcerting the dark and impious efforts of the Jesuits.

FINE FIELD FOR CHRISTIAN EFFORT IN FRANCE.

The religious state of France (says the New-York Observer) at the present moment is deeply interesting. It seems almost certain that, with comparatively little effort, a moral and religious reformation can be effected in that country, scarcely less important in its effects upon the world, than that which spread three centuries ago over the north of Europe. Now is the moment for effort. The Bible societies of Great Britain and America ought to throw a million Bibles into France in the course of the next two or three years. The London Christian Observer for October, says:

Our Protestant friends are putting forth their energies with zeal; and great numbers of persons who have hitherto professed the Roman Catholic faith, or no faith at all, are crowding to the Protestant chapels to hear for themselves the doctrines of the Bible, as professed by the Reformed church. Popery is almost every where unpopular; and upon the efforts which shall now be made by the friends of Protestantism to promote religious education, scriptural preaching, and the knowledge and perusal of the word of God, may probably depend, under Divine Providence, whether France shall become a nation of avowed infidels, or Protestant Christians.

RELIGIOUS PAPERS IN THE UNITED STATES.—According to the N. Y. Evangelist, there are published in the United States, *forty-two* professed religious news-papers, under the patronage of the Baptist, Congregationalist, Methodist, Episcopal, Reformed Dutch, Presbyterian, Cumberland Presbyterian, and 7th day Baptist denominations, which are read probably in 80,000 families every week; conveying intelligence of the progress of the Redeemer's Kingdom. Besides these, are ten news-papers, published by the Papist, Socinians and Universalists. Three or four, are engaged prominently in support of Infidel sentiments. Two, are chiefly devoted to the promotion of temperance, viz: the Journal of Humanity, Andover, Mass. and the Genius of Temperance, N. Y.

THE CHEROKEES.

[From the National Intelligencer.]

Messrs. Gales and Seaton,

GENTLEMEN:—We have seen since our arrival in Washington, two erroneous statements, as it regards the Cherokees, copied into your paper from Southern prints, which we beg permission to correct.

It is first stated that "the Cherokees are willing to enter into a treaty, provided *reservations* in *fee* are given to *certain* characters," &c.

Secondly, it is said that "President Jackson informed Governor Gilmer that a treaty *could* be made with the *Cherokees, suitable* reservations being made to *certain chiefs* who wished to remain, &c."

Not long since a special agent was despatched by the President to the Cherokees to make certain propositions among which was the offer of large reservations; and to ascertain whether or not they would treat. He attended the late General Council of the nation, made known his business in a written communication, and persuading the Chiefs and People of the *liberality* of the propositions submitted, by a speech before the Council, and in the presence of a large concourse of citizens, in which the selfish interests and cupidity of all were addressed and the terror of force on the part of Georgia to survey and dispose of their lands by lottery to her citizens was set forth in bold relief. The reply of the Council affords abundant evidence of the determination of the Cherokees *not* to treat even upon the *proviso* alluded to, and a resolution to hazard all their right to the danger threatened, than to suffer personal interest to predominate over their better reason; and at the same time relying on the justice of the constituted authorities of the United States for protection. They have repeatedly declared to the Government and its agent, their solemn determination never again to cede another *foot* of land, and whatever may be said to the contrary, they are *firmly* and *unalterably* resoved never again to expose their interests, their happiness, and their country in market.

Respectfully, your obedient servants,

R. TAYLOR.
JOHN RIDGE,
W. S. COODY,
Cherokee Delegation.

Washington City, 11th Dec. 1830.

Hon. John Marshall, Chief Justice of the United States, has issued a writ of error, citing the state of Georgia to appear by her proper representatives and shew cause to the U. S. Supreme Court at Washington why judgment rendered against one Tassel should not be corrected. It is alleged that Tassel is a Cherokee, and that Georgia has no jurisdiction over him to sentence him to death. The Legislature of Georgia has passed resolutions directing the Governor and other executive officers of the state to pay no regard to the citation, and ordering the Governor to repel by all the force and means in his power any attempts to arrest their judicial proceedings in regard to Tassel.

CONGRESS.

Both houses seem to be principally occupied with the trial of Judge Peck.

M'ADAMS ROADS IN KENTUCKY.

From an interesting and able Report by Mr. J. T. Morehead, chairman of the Committee upon Internal Improvements, we gather the following statements

The road from Louisville to Middletown cost $10,000 per mile. During the last year it has yielded a profit of at least *five per cent.* on the capital expended.

The road in Shelby county has cost $3,800 per mile. By the same ratio of income as the Louisville road it would yield *thirteen per cent. nett profits.*

Four miles of the Maysville turnpike have been completed. Including the hill near Maysville the average cost has been $7,870 per mile. On this piece of road the stockholders have realized a profit at the rate of *more than ten per cent. per annum* on their capital expended.

The distance from Maysville to Louisville, by way of Lexington, is 132 miles. The cost of a turnpike road at the average rate of $5,000 per mile, would be $660,000.

OBITUARY.

DIED—In Anderson County, on Tuesday the 11th inst. Miss *Agnes B. Bush*, aged about 16.

"Mr. *Hinckley*—Dear Sir, It is with sensations of heart-felt sorrow and regret, the painful task devolves on me of announcing to you the death of your late pupil, Miss Agness B. Bush. She departed this life on Tuesday last about 3 o'clock in the morning, after an illness of about one week. From the depths of this afflicting visitation, I have the satisfaction to inform you, that she gave the most flattering evidence of having made peace with her God. During her illness she was found constantly and fervently engaged in prayer, and we humbly trust fell asleep in the arms of her Saviour."

Miss Bush was a young lady of uncommonly amiable disposition. For nearly a year and a half she had been a member of the Lafayette Female Seminary in this place, which she left at the close of the School in July last. As a scholar she was distinguished for diligence, application, and a cheerful obedience to the rules of school, and an affectionate and respectful behaviour towards her teachers. Her improvement was highly honorable to herself, and gratifying to her instructors and friends. It was the reward of her industry. Her correct deportment and mildness of disposition and manners won the esteem and affection of all her associates and teachers. Her person was the picture of health, and possessed more than an ordinary degree of beauty. Blessed with her improvement, and indulging the fondest hopes respecting her for the future, her friends had it in contemplation to give her an opportunity to complete an education so well commenced. But in a moment, as it were, their plans are frustrated—their hopes are laid in the dust. She is removed, it is hoped, to a state, where every mental and moral power shall be perfected and employed in the service of God. To her school companions and youthful associates this event addresses a note of solemn warning *to be ready*. In the bloom of youth and exuberance of health, Agness entered on the new year with as well grounded expectations of prolonged life and health as any one could. But on the *first day* of the year she took a cold, that blasted her earthly hopes, and stopt the current of life. A friend of hers at Frankfort, informing us of her death, says:

"She was taken on Saturday the 1st. day of January with a violent cold, occasioned by standing on the bank of the river waiting to see a new steam boat land. She was not confined for several days. At half after one, [Tuesday morning,] the family were waked, and found her very ill—and at three she died, without a struggle—the physician assuring them not ten minutes before, that there was no danger. She maintained from the day she was taken sick that she would die—but her friends only thought she was frightened. All her relations and friends that spoke with her on the subject, are convinced that she has made a happy exchange of worlds. I have never in my life witnessed such a scene as on yesterday, when her sisters from a distance came to look upon her for the last time in this world."

For the Luminary and Advocate.

A REMARKABLE DEATH.

DIED—On Monday evening 5 o'clock October 4th, 1830 of thirteen days sickness, in the 46th year of his age, Mr. Samuel Hall, of Nicholas county Ky. He acted for many years as Deacon in the New-Concord Church, and the two last years of his life he served said congregation as *Elder*.—He lived (from external appearance) the life of a christian for thirteen years of his life with his bosom companion, who was annexed to the visible church near the same time. Together they lived in the bonds of unity, and appeared to enjoy much of the sweets of religion. They were blessed with a family of children, who appeared, so soon as they arrived to years of knwledge, to follow much of the pious example set before them in their infancy. Samuel Hall was a man of sobriety and gravity, and a well wisher of his fellow travellers to eternity, if acting speak any thing. And in return he appeared to have thee good will of all who moved in the circle of his acquaintance. He was a man who came up to the help of the *Lord* against the mighty. He held a liberal hand. He appeared to walk by faith and not by sight. He was of few words, but they were well ordered. In a common way he had scarcely words enough to explain an idea or to express himself as he appeared anxious to do, yet from the time he was taken till the time of his death he had an overflow of words of exhortation, which he said were not his, but that they were words which the *Lord* had put into his mouth. From the time he was taken he took death to himself. He was scarcely ever known, to complain of bodily pain during his sickness. And when interrogated relative to his bodily affliction, his answer was, "what of it? It all amounts to nothing when compared with the glory of which I shall soon be a sharer." He was entirely in his right mind during the whole time, and was sensible when he was unable to move hand or foot, even in the dark hours when he appeared to be standing between *time* and *eternity*. None that came to his bed side escaped his dying exhortation. Commencing in particular with his eldest son he said "Harvey, my son, you have put on Christ so walk ye in him. I am now about to leave you, but our Father in Heaven can do more for you than I can. Be not backward in asking him for such things as you stand in need of. I want you now to be as a father to the children and a brother also, and be good to your *mother*, and take charge of the family. Rule not as one having authority, but do it in the fear of *God*. Let peace and unity reign among you. Let it be written on the door posts, that you may see it in your out-goings and your incomings, and endeavour to live in peace with all men. Take the scriptures as your guide, and walk in the foot steps of Christ. Let your walk and conversation prove to the world that you have been with *Christ*. I am now about to leave you, but we soon shall meet again to part no more." To the rest of his family, both black and white, his exhortations were to the same amount. They reached to father and mother, brother and sister. He told them that Christ died for them and that there was room in Heaven for them all. "I shall soon" said he "be with my sister and my little son praising *God* in *Heaven*. There my soul shall expand and expand, still reaching after God, but never be at an end" He then called his companion to his bedside and asked her, if she thought they could do without him, or if she was willing to let him go. Says she, "I wish to be entirely submissive to the will of the *Lord*;" at which he replied, "I have no desire to run away from you. I know I am needed here, but the *Lord* will provide for you." "The Lord's will is my pleasure." At another time, when the character of Christ was introduced by a sister in the Presbyterian church, says he, "some call him one thing and some another, but he is *God with us*, we know in whom we have believed." On being presented with a glass of wine he appeared to view it with inexpressible delight and holding it up before him he replied, "Our Saviour said unto his disciples, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom." The things of this world appeared to sink into nothingness; while the glories of Heaven augmented before him. On a certain evening he called his companion to his bedside, and after a long discourse of exhortation, says she, "you have talked almost enough for one time." He answered, "my mouth is full of words, yet I feel like shouting;" at which she said "she thought he had better compose himself and get some sleep, as he had fatigued himself considerably. "Well," says he "I'll lie still and the rest of you praise *God*." He would then lie with a great degree of composure with his hands crossed on his bosom, which anon he would raise towards Heaven which would appear as tokens of the glories of the upper world bursting in upon his very soul, which would cause him to break out in songs of praise to God, though at other times he could scarcely be heard owing to the weakness of his voice. "There," said he "sits my Saviour drest in love, and sheds eternal noon— there will be no need of the sun or moon there for Christ is the light of the place—I am on my way to Canaan's fair and happy land. Shout glory Hallelujah." On being asked if there was no obstruction in his way to glory; "no," says he. "How beautiful the way appears; all things are ready." On recovering from a fainting spell, it was suggested to him that he appeared to be almost gone a few moments ago "Yes," says he, "I was almost off, but my leader was standing close by." On Friday evening before his death he called all of his friends and family to his bedside and bid them an affectionate *Farewell*, and told them not to grieve after him but prepare to meet him; after which he folded his hands across his bosom and in solemn prayer he committed them all to the hands of Almighty God. At a certain time he cast his eyes round his bed on his friends and said, "O! brother and sister, why stand ye here all the day idle, there is a work for you to do—why can't we all be preachers and be the means of converting but one soul each—and that another, and that another, &c. what sort of a world would we have. The Lord wants no idlers in his Vineyard." On being asked if he had any fears of death "No, indeed," says he, "come welcome death. O death where is thy sting, O grave where is thy victory—Redeeming grace and dying love—such dying love—did Christ die for me, a poor worthless worm of the dust?" After he had lain for some considerable time, without eating, he was asked by his companion, if he did not want some nourishment. He answered, make yourself easy about me, I have bread to eat, that ye know not of." Again he was asked, if he did not lie hard, and if he would not have his bed made up. He replied, "I lie perfectly easy, I feel like I was on a bed of down—

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.

TO THE READER.

It has been and is a question among the sceptics of the day whether there is any truth in the religion of Jesus Christ or not; and whether it is not all a fiction or a cunningly devised fable. Yet there is a moment that appears to baffle even the great infidel himself, that is the last moment of the dying christian. The writer was an eye witness to the death-bed scene of Mr. Hall. His views appeared to be *ecstatick*. He appeared to be spiritually in *Heaven*. He appeared to grasp the unspeakable joys of *Heaven*, as though he longed to be free from this clog of clay. His countenance, his actions and his words all amounted to this—"Come, Lord Jesus, Come, what wait I for now. I am now ready to be offered—Come death and some celestial band to bear my soul away."

"How long dear Saviour, O how long
"Shall that bright hour delay;
"Fly swifter round ye wheels of time
"And bring the welcome day.

FOREIGN NEWS.

By a late arrival from Europe information is received that the probability of a declaration of war by Russia, or Austria, or Prussia, or the three combined, is less than has been apprehended. The change of ministry in England, and the good understanding between her and France, seem to give a more pacific aspect to the affairs of the continent.

From the New-York Observer, Jan. 1.

By arrivals at New-York London papers have been received to the 1st of December. They bring accounts of an entire change in the British Ministry, and of extensive preparations for a General war in Europe.

Resignation of Ministers.

On the 16th. Nov. the Duke of Wellington and Sir R. Peel, each in the house of which he is a member, announced his resignation, and added, that they merely retained their offices till successors were appointed to whom they could hand them over.

Views of the New Ministry.

On the 22d of November Lord Grey made a speech in the house of Lords in which he pledged the new ministry spontaneously and solemnly to three great principles of policy, domestic and foreign. His Lordship announced, as the grounds on which he means to resist the claims of his Government to the national approbation and support;

1. A correction of those abuses which have been introduced by time into the representation of the people in Parliament.

2. An unsparing retrenchment of all but the most unavoidable expenses in the public establishments.

3 A complete system of non-interference on all those questions which were now disturbing and distracting the Continent of Europe, so far as the national honor would permit.

Items.

M. George Lafayette has been appointed Ambassador from Paris to the United States of America. He is to embark on board the frigate La Didon, which is now arming at Toulon; and the Prince de Joinville, third son of King Louis Phillippe, who has adopted the naval profession, is to sail with him in quality of midshipman.

The King of Naples died on the 9th of November. The hereditary prince was proclaimed immediately, under the name of Ferdinand 2d. His first act was to preserve the same ministry.

By the new British provision warrant for the troops, the allowance of spirits or wine heretofore issued to the soldiers in all British colonies and foreign possessions, has been entirely abolished, and a money allowance of a penny a day submitted in lieu.

Accounts of the latest date state that the popular disturbances in various parts of England continued, and in some places seemed to increase. Burnings and mobs were constantly occurring, and large districts of country were kept in a state of continual alarm.

The Paris Moniteur contains the ordinance upon the pensions of the Clergy. The salaries of Cardinals are cut down from 100,000 francs a year, to 50,000, and the expenses of their installations are repealed.

On the 5th November the British Government, having received the Presidents proclamation opening our ports to British vessels from the British West Indies, issued an ordinance repealing the British Order in Council, which prohibited American vessels from the same ports.

During the week ending November 16th, there were presented to the Parliament nearly seven hundred anti-slavery petitions.

Sir Henry Hardinge has introduced six bills into Parliament, the object of which is, to remove some of the most fruitful sources of discontent in Ireland.

According to a letter from Algiers, dated Nov. 6, the Cabinet of London is supposed to have an intention of causing the regency of Tripoli to be occupied by English troops.

PROSPECTS OF WAR IN EUROPE.

A Paris correspondent of one of the London papers of the latest date, thus speculates on the probability of war in Europe:

I am obliged to believe that war is probable. Fact after fact occurs; and courier after courier, from every country in Europe, arrives with such rapidity, bringing additional facts, and additional news, all leading to war, that I am compelled against my will to declare—yes, war is probable. Take my facts. Take the news which we have receided from the various countries of Europe within the last forty-eight hours, and tell me how I can think otherwise.

From Russia we have official intelligence of the raising of troops—of the non-recognition of our Louis Philippe, King of the French—of the determination of the Emperor to maintain the cursed Holy Alliance system of 1815—of the marching of troops to the environs of Germany—and of the protest of the St. Petersburgh Court against the exclusion of the House of Nassau from Belgium, and against the revolutionary spirit in the West of Europe!

From Prussia we have official intelligence of nearly one hundred thousand troops being ready to march into Belgium at an instant's notice—we have the fact of the marriage of two members of the families of the King of Holland and Prussia, which bind them together to oppose the late revolution in Belgium—we have news of the concord existing between the Courts of Berlin and St. Petersburgh, as to the course which should be adopted, in case the House of Nassau should be excluded.

From Belgium we have official intelligence of the exclusion forever of the House of Nassau from all power in Belgium adopted by a majority in the Congress of seven to one! But we have more than this! We have official intelligence that this decision was come to, notwithstanding before its decision a diplomatic communication was made to the Congress on the part of Russia, which stated that in case the House of Nassau should be excluded from the throne of Belgium, the peace of Europe would be disturbed. When this communication was made, were the brave Belgians intimidated and disconcerted! Oh, no! on the contrary, they proceeded at once to the order of the day—paid no attention to the diplomatic communication, which was intended to intimidate them; and finally resolved that the House of Nassau was forever excluded from the throne!

From Holland we have intelligence which is too confirmatory of our fears of war. Prussian troops are entering Holland. Maestricht is reinforced by Dutch soldiers. Venloo is said to be retaken; Antwerp is not to be abandoned; the armistice is in fact broken, and King William remains obstinate and decided. Luxembourg is to be occupied with an army of the Germanic confederation; and the King of Holland treats the Belgian revolution as an insurrection, and the Belgians as rebels. He is encouraged in this view by Russia, Prussia, Austrian and Spain, who have all a common interest to protect, and common views to guide them.

From Austria we have intelligence of the levy of fifty thousand men in Hungary—of the dissatisfaction of the Court of Vienna with the present order of things in France—of the occupation of the south of Europe by 150,000 Austrian troops—and of the resolution of the Emperor and Prince Meternich not to recognise the Belgian Revolution!

Of Naples, Sardinia and Spain, I will say nothing! They will follow their leaders. If then we are to have war, it will begin about the question of Belgium. France will not allow Belgium to be attacked, and Prussia will resent the interference of France. Russia will not admit the exclusion of the Nassaus, and the Belgians have rejected them.

What then do I fear? That war is, alas! inevitable. Try to avert it; assist in preventing it. But if it must come, then let Great Britain and France act together, and the contest against them, in the final result, will be as ludicrous as that of Don Quixote and the windmills.

O. P. Q.

SUMMARY.

A blacksmith, in Alabama, having been slandered, was advised to apply to the Courts for redress. He replied with true wisdom, "I shall never sue any body for slander; I can go into my shop and work out a better character in six months than I could get in the Courthouse in a year."

American Bible Society.—During the month of December, the receipts into the treasury of the American Bible Society, amounted to $6905 76.

CENSUS OF NEW-YORK.—Mr. Williams, the editor of the New-York Annual Register, has obtained, principally from the Marshals of the Northern and Southern Districts, for publication in his forthcoming Annual Register, the returns of the census from the different counties of this state. The returns from some of the counties are not official, but will not vary much the general result, which is as follows:—In 1825, 1,616,458; 1830, 1,934,496. Gain in 5 years, 318,033.

The returns from 33 counties in the State of Ohio show a population of 540,754. The population of these counties in 1820 was 351,209. The Columbus State Gazette says that if the increase be in the same proportion throughout, the population of the State will be about 850,000.

The Court of King's Bench, for the District of Montreal has decided, that proprietors of steamboats are to be considered as common carriers, and legally responsible for the safe delivery of all goods entrusted to them, notwithstanding every clause to the contrary in their advertisements, bills of lading, or other documents.

The stock of the Newcastle and and Frenchtown Railway, between the Delaware and Chesapeake, is selling at $16 for $10 paid in.

The population of the city and county of Philadelphia is, agreeably to the returns made to the Marshal, 183,926.—The area of the city and county of Philadelphia is about 120 square miles. The area of the city and county of New-York is, about 13 square miles. The estimated population of New York is 213,000: to which must be added a population of 13,000 for Brooklyn; for Brooklyn is in all moral and commercial points of view, one with New York.

The increase of population in 25 counties of Pennsylvania, in the last ten years, has been 170,000, or 30 per cent. on the population of 1820.

The Trenton Gazette states, that the excavation of the Delaware and Raritan Canal is now in rapid progress on a number of sections between Trenton and Rocky Hill Mills. The rail-road which leaves Raritan near New-Brunswick, and runs south-westerly 16 miles, to where it intersects the canal on the Millstone, one mile south of Kingston, and thence to Trenton, is under contract. The clearing, levelling, &c. for the railroad is to be completed by the first of May next, and the excavation of the Canal, 75 feet wide, and 7 deep, by the 1st of October next. The contractors have commenced operations.

The Courier des Etats Unis, states that Louis Joseph Marmontel, son of the celebrated J. F. Marmontel, the companion of Voltaire, died in the New-York Hospital during the last week, aged 41 years.

Mr. Brown, Charge d'Affairs from the United States to Brazil, sailed on Wednesday from Baltimore, in the ship Talma, bound to Rio de Janeiro.

PLAN

TO RAISE $50,000 FOR THE

AMERICAN COLONIZATION SOCIETY.

A friend of the American Colonization Society, in Lexington, in moderate circumstances, has pledged himself to pay $500 to the Treasurer of the Society; to be paid in ten years, in regular annual instalments of $50 each; and he proposes to unite with ninety-nine other friends of the Society, in different parts of the United States, who are willing to pledge the same amount, in order to raise the sum of $50,000, to aid the Board of Managers in their benevolent enterprise of African Colonization. In pursuance of this plan, he has sent on to the Treasurer $50 for this year. Any persons willing to unite in the above scheme, will please to signify their intention, by forwarding the first instalment of $50, to the Rev. Ormmel S. Hinckley, Lexington, Ky. or Richard Smith, Esq. Treasurer of the American Colonization Society, Washington City, without delay. "What thou doest do quickly." "Delays are dangerous."

PLAN

TO RAISE $50,000 FOR THE

GENERAL ASSEMBLY'S BOARD OF MISSIONS.

The same individual who has pledged $500 to the American Colonization Society, has also pledged himself to pay $500 to the Board of Missions of the General Assembly of the Presbyterian Church—to be paid in regular annual instalments of $50 each; and he proposes to unite with ninety-nine other friends of the Board, in different parts of the United States, who may be willing to pledge the same amount, in order to raise the sum of $50,000 to aid the Board of Directors in their truly benevolent and christian efforts in the cause of Domestic Missions, and particularly in the Great Valley of the Mississippi. In pursuance of the plan, the first instalment of $50 has been forwarded. Persons desirous of uniting in the above scheme, will please to make known their intention, without delay, to Mr. David A. Sayre, Lexington, Treasurer of the Board for the Synod of Kentucky; Rev. Simeon H. Crane, Cincinnati, General Agent for the Valley of the Mississippi; Rev. Joshua T. Russell, Philadelphia, Corresponding Secretary of the Board; or any other authorized Agent of the Board, in any part of the United States.

BOARD OF MISSIONS
OF THE GENERAL ASSEMBLY.

Pastors, Elders, and private members of those churches which have become auxiliary to the Board of Missions, within the bounds of the Synod of Kentucky, are respectfully reminded, that the period has *now* arrived, when, agreeable to their own voluntary engagements, their subscriptions of fifty cents a year, (or one dollar, which entitles them to the monthly publication of the Board,) ought to be placed in the hands of the Treasurers of their Auxiliaries, and through them immediately forwarded to Mr. DAVID A. SAYRE, Lexington, Treasurer of the Board for the Synod of Kentucky. Promptitude and punctuality in paying the amount subscribed by each member of the auxiliaries, are indispensably necessary for the prosperity of this important Institution, which, as every one acquainted with the history of its benevolent operations for the two last years must know, has accomplished a vast amount of good.

The success of their operations, under the gracious interposition and blessing of God upon them, it is believed, is without a parallel in the history of Missionary operations in our country. Upon the Auxiliary Societies the Board have chosen deliberately to depend for their principal resources. Let every member, therefore, of these Auxiliaries, feel himself in conscience bound, to be punctual in paying his annual subscription.

SIMEON H. CRANE, *General Agent for the Valley of the Mississippi.*

January 3, 1831.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington, Ky.
Price—62 1-2 cts. single—$5 per dozen.

THE CHRISTIAN ALMANAC
FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single. Also a general assortment of Theological, Medical, School, and Miscellaneous Books—very low for cash.
Lexington, Oct. 5, 1830.

POETRY.

WHAT A SERMON SHOULD BE.

It should be brief; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel lounger dose,
Attention flag, and memory's portals close.

It should be warm; a living altar coal,
To melt the icy heart and charm the soul;
A sapless, dull harangue, however read,
Will never rouse the soul, or raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear;
No curious lay to tickle letter'd pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As his warm theme who wept lost Salem's fate;
The fiery law with words of love allay'd,
Will sweetly warn, and awfully persuade.

It should be manly, just, and rational;
Wisely conceived, and well express'd withal;
Not stuff'd with silly notions, apt to stain
A sacred desk and show a muddy brain.

It should possess a well adapted grace,
To situation, audience, time, and place;
A sermon form'd for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome;
Some like Epictetus or Sterne esteem;
A bleeding Jesus is the gospel theme.

It should be mix'd with many an ardent prayer,
To reach the heart, and fix and fasten there;
When God and man are mutually address'd,
God grants a blessing, man is truly blest.

It should be closely, well applied at last,
To make the moral nail securely fast;
Thou art the man, and thou alone wilt make
A Felix tremble, and a David quake!

MARSDEN.

MISCELLANEOUS.

[From the New-York Observer.]

STUART'S PRIZE ESSAY.

Mr. J. P. Haven of this city has in press, and will publish in a few days, Mr. Stuart's Essay on the question "Whether the use of distilled liquors, or traffic in them, is compatible, at the present time, with making a profession of Christianity?" The prize of $250, it will be remembered, was awarded to the writer of this essay.

Mr. S. discusses his subject by asking and answering four questions, viz.

I. In what light is the use of intoxicating liquors to be viewed? II. If the use of such liquors be immoral or inexpedient, are those who consume them, or traffic in them, to be regarded as deserving of Christian animadversion and discipline? III. Supposing this to be the fact, have the churches of Christ power to debar persons of such a character from their communion? IV. (The last two questions being answered in the affirmative,) "Does duty or inexpediency demand the exercise of this power?"

After defining intoxicating liquors to be "such, and only such as when drank in small quantities will produce intoxication," Mr. S. under his first head, shows that the *free use* of intoxicating liquors is plainly and certainly forbidden in the Bible, and fills three pages with quotations in support of the position. He then proceeds to the question "Do Scripture, the natural constitution of man, and the interests of society, prohibit the USE (i. e. the common or merely luxurious use) of intoxicating liquors?" On this point Mr. S. says:

That intemperance in every form and degree is prohibited under awful penalties, by the sacred writers, we have already seen. It is easy to perceive, however, that while most persons will not only allow this, but also that such a prohibition is altogether expedient and proper, still there are not a few, who plead that this does not at all decide the question, whether the use of spirituous liquors, i. e the habitual or occasional use of them merely for the purposes of refreshment or pleasure, may not be lawful and proper. A decision that intemperance is sinful, is of no avail therefore with them, in order to settle the dispute, whether the use of wines and ardent spirits may not be allowable, within such limits as they may deem expedient.

Nay, many go farther than merely to affirm that it is allowable. They undertake in a direct manner to defend the use of spirituous liquors as proper and expedient; and this they assay to do, by resorting to the Scriptures for support. They allege that we find in the sacred records, not only numerous examples of the use of *wine* by men of the most distinguished piety and temperance, together with precepts which directly or by way of implication involve the idea that such use is lawful and proper, but that we are in fact authorized to go still farther, and to say that not only wine, but strong drink also was allowed to the Hebrews; and consequently that it is impossible, by appeal to the Scriptures, to defend the measures of Temperance Societies, who insist on rigid abstinence from distilled spirits, and earnestly desire that the same practice should be extended to the stronger class of wines.

Since then an appeal of this nature is made, not only by many who have taken little or no pains to examine the subject of temperance, but even by some who are entitled to much respect and consideration, and who appear to be sincerely desirous of knowing the true state of the case; it becomes necessary to make thorough examination into the views of the sacred writers, and to elicit from them, if possible, the principles which they have in reality avowed and inculcated relative to the use of drinks in general which are either more or less intoxicating.

I begin with the use of wine; because this is the liquor most commonly brought to view in the Scriptures, as employed for the purpose of exhilaration, and occasionally for that of intoxication.

It is certain that wine was, in all ages of the Jewish dispensation, a drink more or less common in Palestine. The country abounded in grapes. Among its numerous hills and glens, were spots of the most extraordinary fertility in respect to this species of fruit; and even at the present day, in some places, and particularly on the Lebanon ridge of mountains, wine is made which is exceeded by none in the world.

It would seem, from the numerous hints and allusions both in the Old Testament and New, that wine is a drink more or less common among nearly all classes of persons; almost as common as cider in the northern parts of the United States, or malt liquors in Great Britain. Nor can we well doubt, considering the whole tenor of the Bible, that most classes of men made some use of it without any scruple. Jesus himself, and his disciples, appear to have occasionally used it, or at least to have allowed the use of it. As a confirmation of this, I merely make an appeal to the miracle wrought at the wedding-feast in Cana of Galilee, where water was turned into wine for the accommodation of the guests. And in further confirmation of the same fact, an appeal might be made to the accusation which the Scribes and Pharisees brought against Jesus, because he accepted invitations to feasts that were occasionally made on his account. Of John the Baptist they said, "He hath a devil, and is mad," because he lived an austere life, like a hermit in the desert. Of Jesus they said, "Behold a wine-bibber and a glutton, a friend of publicans and sinners!" The ground of such an accusation doubtless was, that Jesus sometimes accepted of invitations to social meals, where, according to custom, wine was exhibited.

That wine was used, even at the most solemn religious feasts of the Jews is certain; because at the feast of the Passover, when the Lord's Supper was instituted, we know that wine was exhibited, and that Jesus made it one of the symbolical elements of this holy sacrament. We know also, that under the ancient dispensation, at every morning and evening sacrifice, a libation or drink offering was made to God, of a small quantity of pure wine, Exodus, xxix. 38, 41.

It follows from these facts, that the use of wine to a certain extent, (such wine of course is to be understood as Palestine in ancient days afforded,) was in itself not criminal, and was not so considered, either by the great Jewish legislator, or by the Saviour and his disciples. Had such wine been an improper drink, or an unclean one, how could it have been made a part of the morning and evening offering to God, under the Mosaic dispensation? Or how could it have been made the sacred tokens of a Saviour's blood, under the Gospel?

Facts such as these settle this part of the question on a basis which cannot be shaken. Indeed, I know of no enlightened friend of Temperance Societies, who is disposed to doubt this. Unless I am entirely deceived, doubt does not exist in the minds of such persons, whether the moderate drinking of wine, in such a state as it anciently was in Palestine, was considered improper by the great Author of the Christian religion, or is now to be so considered by his disciples: for there really seems to be no ground at all for dispute relative to this point.

There is another question, however, connected with this subject, respecting which all minds are not united. This is, *Whether such wines as are common among us, can be properly used as a habitual drink, or even as an occasional matter of luxury?* The general subject proposed for discussion, I acknowledge, does not seem at first view to include these; but whether some of them are not in fact to be reckoned among *intoxicating drinks*, we shall have occasion to consider in the sequel.

There are not a few, even of the friends of Temperance Societies and of the measures now generally employed in order to promote the cause of temperance, who are fearful of touching this question. They would prefer that it should not be at all agitated; or if it must be, that it should not be insisted on as a point of any importance, because, as they aver, the Scriptures have plainly recognized the lawfulness of using wine.

The writer of this essay once had the same feelings and views, relative to this particular point. He was first led seriously to re-examine it, by seeing some habitual drunkards, who had quit the use of distilled liquors, content themselves and keep their consciences quite at ease, with drinking from one quart to two of wine, each day. He also observed some professors of religion, who appeared in general to be earnest in their efforts against the use of ardent spirits, drink wine freely with their meal at noon, and cheerfully accede to drinking more than one glass of it in the social circle of the evening. This alarmed him, and led him carefully to review the whole subject; and such a review has constrained him to modify his opinion with regard to the matter under consideration. The reasons for doing so he would now submit to the reader, begging him carefully and maturely to examine and weigh them.

We have already seen what the views of the sacred writers are, in relation to the temperate use of pure and simple wines, such as were common among the ancient Hebrews. But there were other forms of wine, besides that in a simple, unadulterated state. There were intemperate persons among the Hebrews, as well as among us; and these sought for some liquor that would better satisfy their cravings than simple pure wine, of which it was somewhat difficult to drink a quantity sufficient to produce any great degree of intoxication. In order to effect the object of their desire, they mixed with wine some intoxicating substances, or stimulating aromatics, various kinds of which exist in almost every country. In this manner they prepared liquors, which would easily produce intoxication, when only drank in moderate quantities.

Such a preparation is usually called in Scripture, *mixed wine*. For example: Prov. xxiii. 29, 30. "Who hath wo? who hath sorrow? who hath contentions? They that tarry long at the wine; they that go to seek *mixed wine*." So also in Isa. v. 22. "Wo to them that are mighty to drink wine, and men of strength to *mingle strong drink*."

But in what light do the Scriptures set the practice of using this drink?

I answer, that *mixed wine*, such as is here spoken of, is no where mentioned by the sacred writers with approbation, or even with tolerance. But to guard against all mistake here, I must further remark, that *mixed wine* or *mingled wine* sometimes means, wine *mixed* or *mingled with water*. It was customary among the Jews to prepare it in this way, when they used it for the purposes of quenching thirst, or with their common meals. Hence we find that Wisdom invites her guests (Prov. ix. 2, 5.) to a feast which she has prepared, where wine is mingled for them, and they are invited to partake of it; verses 2. 5. It would seem also, from Cant. v. 1, and Isa. lv. 1, that it was customary to mingle wine with milk, for the purposes of feasting and refreshment.

Mixed or mingled wine in this latter sense, i. e. diluted with water or milk, would of course be even more unexceptionable as a drink, than wine in its pure state, as it would be less intoxicating.

But *medicated* wine, i. e. wine mixed with intoxicating drugs, or stimulating aromatics, is so far from being approved by the sacred writers, that it is often adverted to by them as a symbol of God's displeasure. It is described as an instrument, in the punishment which he inflicts on his enemies. Thus Psa. lxxv. 8. "In the hand of the Lord is a cup, and the wine is red; it is *full of mixture*, and he poureth out of the same; but the dregs thereof, [i. e. the intoxicating or stimulating substances at the bottom of the cup,] all the wicked of the earth shall drink them."

So in Isa. li. 17, the Hebrew nation is addressed as having been the subjects of divine indignation and chastisements. "Oh Jerusalem," says the prophet, "which hast drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, [in the original Hebrew, *of giddiness, of intoxication*,] and wrung them out," [i. e. exhausted them to the very bottom.] Again in verse 22, "Behold I have taken out of thine hand the cup of trembling [of intoxication,] even the dregs of the cup of my fury; thou shalt no more drink it again."

So also in Rev. xvi. 19, great Babylon is doomed to drink "the cup of the wine of the fierceness of God's wrath."

The ground of all such imagery is, that among the Jews it was customary to give criminals, just before their execution, intoxicating draughts of medicated wine. The like custom prevailed among the Romans. So there was offered to our Saviour, when hanging on the cross, "vinegar mingled with gall" to drink, [Matt. xxvii. 34,] i. e. sour wine in which bitter myrrh was steeped, [Mark xvi. 23,] in order to render it stupifying or inebriating. This the Holy Sufferer refused to drink, not choosing to alleviate even the agonies of the cross, by the intoxication of his physical senses; an example which one cannot help earnestly wishing all men seriously to consider.

Thus much for wine, to which more than its natural power of stimulus has been imparted by the admixture of foreign substances. It is considered in the Scripture as belonging to drunkards; and the being forced to drink it, is represented as a preparation for certain and awful destruction or punishment.

From the consideration of this, let us proceed to a development of the state and quality of other intoxicating liquors among the ancient Hebrews. This, I trust, will be cheerfully allowed on the part of the reader, inasmuch as it has a general bearing on the subject before us, and will serve to render the Scriptural view taken of it more complete. Every sober-minded reader must be desirous to know the entire views of the sacred writers, in relation to the topic in general that is now under examination.

We inquire, then, *Did the Hebrews make use of other intoxicating drinks, besides mixed or medicated wines?*

The answer to this question must be in the affirmative. They had other drinks; but how common these were, and how extensively prepared, we have no certain means of ascertaining. All of them, however, were included under one denomination, viz. *strong drink*, (in Hebrew, *shekhar*.) In the original Hebrew Scriptures, there are three names for wine, viz. *yayin*, *sobhe*, and *tirosh*; the first of which is a generic or general name; the second, merely a poetic appellation of the same meaning; and the third means *new wine*, i. e. wine recently made, and before it is thoroughly fermented and purified. But the *strong drink* just mentioned, included all the various kinds of strong liquors, made by the Hebrews out of honey, grain, dates, and other fruits. Once it seems to signify a strong kind of wine, viz. in Num. xxviii. 7.

The nature of our discussion leads us of course to ask, *In what manner do the Scriptures speak respecting the use of strong drink?*

I answer, with uniform disapprobation, one or two cases only excepted. I need not cite the passages to this purpose. I shall content myself with merely referring the reader to some of them, that he may see for himself the manner in which the subject is presented, e. g. Num. vi. 3; Psalm lxix. 12; Prov. xx. 4; xxxi. 4; Isaiah v. 11; v. 22; xxiv. 9; xxix. 9; lvi. 12.

The excepted cases to which I have alluded, must be particularly noticed. In Prov. xxxi. 6, after the writer had said, "It is not for kings to drink wine, nor for princes strong drink," he goes on to say, "Give strong drink to him that is ready to perish, and wine to those that be of a heavy heart." In other words, let strong drink be taken as a *medicine;* not as a matter of luxury or pleasure.

Here then, no encouragement for the use of strong drink, in any common circumstances, is given. But there is one passage which does seem to countenance, at least to allow, the use of it once a year, on a solemn and joyful occasion. In Deut. xiv. 22, 26, the Hebrews are directed to tithe all their increase or productions, and to eat of this tithe before the Lord, in the place which he shall appoint. But in case this is so distant that they cannot conveniently carry thither the tithe in kind, they are directed to sell it, to carry the money thither, and to purchase "oxen, or sheep, or wine, or *strong drink*, or whatsoever their soul desireth," and to eat and rejoice before the Lord.

There was one occasion, then, viz. a day of thanksgiving, in which the Jew was permitted to drink strong drink, if his soul desired it. But as there is no allowance of this nature in the Bible, for the habitual or common use of it, (at least none that I have been able to find,) we must conclude that the permission to use it, as far as the Scriptures are concerned, was so limited, that no harm could arise from it. No man from merely the temperate use of it, once in a year, would be in any particular danger of forming a habit of intemperance. And surely upon a day of public and solemn thanksgiving to Almighty God, it cannot well be supposed that the pious legislator of the Jews would permit or in any way connive at, a free or excessive use of strong drink. Such a permission would contradict the whole tenor of his laws; and indulgence in such a practice would have done violence to the decorum of the day, and the character of the duties which it prescribed.

That there were Hebrews who abused the liberty in question, and drank to intoxication is not improbable; no more so, than that among us there are men who intoxicate themselves on a day of public thanksgiving. But that the Jewish legislator allowed this or countenanced it, in any sense whatever, there is surely no ground to assert, and not even the remotest probability that such was the case.

There is one passage more which needs to be considered here, in relation to *strong drink*. It is Num. xxviii. 7, where strong wine is mentioned as a drink offering to Jehovah. The original Hebrew word here, is the same which is elsewhere translated *strong drink*. Critics have generally supposed, however, that here it means *strong wine*. The evidence of this results from comparing Ex. xxix. 38, 41, where the manner of the daily offerings is prescribed, and *wine* is mentioned as the *drink offering*. Now as Num. xxviii. 4, 8, treats of the same subject, it seems to be a matter of fair deduction, that the *strong drink* mentioned in this latter passage, must mean the same thing as the *wine* in the former.

These are all the passages that I can find, which have any important relation to our subject. From these it is clear, that *strong drink* (as the term is employed in every instance but one,) and pure, i. e. unmixed wine, or wine not medicated, stand on a different footing, in the practical view of the sacred writers. The danger arising from the habitual use of the former, is enough to account for a diversity of feeling with respect to it. Once only in a year, is the use of it allowed.

It seems clear from the above passages, also, that the *strong drink* mentioned in the Scriptures, was more intoxicating than wine in its natural state. Mixed wine, i. e. wine in which intoxicating drugs or stimulating aromatics were steeped, is the only form of this liquor which would seem to bear a comparison with it.

The general result, then, of our Scriptural investigation thus far, is plainly this. *The temperate use of wine in its natural state, was common among the Hebrews, and was not prohibited, except in certain cases.* (These cases are yet to be considered.) *The drinking of pure wine to such excess as to produce intoxication in any degree, all banqueting, revelling, &c. was strictly and every where prohibited, under penalties of the most awful nature. The use of intoxicating liquors*, i. e. medicated wines and strong drink, (*shekhar,*) *is every where spoken of with discouragement and disapprobation;* one solitary case only excepted, which has reference to a day of thanksgiving, when the tithe of fruit and produce of the land were presented before the Lord. The *moderate* use of strong drink, even on this occasion, is of course to be understood, from the spirit of all the precepts in the Bible which have a relation to this subject.

In our next we propose to give some further extracts from the essay.

THE SOLAR ECLIPSE OF FEBRUARY NEXT.

The American Almanac just published, contains a great variety of calculations relative to the great solar eclipse which will be visible throughout the United States on the 12th of February next. These calculations exhibit very minutely the path of the central eclipse, and of several of the digits, and the phases of the eclipse at a large number of places in the United States. The path of the eclipse is still more clearly marked out upon a map of the United States, attached to the Almanac for the purpose. The central eclipse will enter the United States from Mexico, and will pass through the States of Louisiana, Mississippi, and Alabama, the north part of Georgia and South-Carolina, North-Carolina, and the southeastern parts of Virginia and Maryland; thence proceeding along the Atlantic at a distance of 50 or 60 miles from Long Island, it will pass through the southeastern part of the Island of Nantucket, and thence to Halifax in Nova Scotia. The unobscured part of the sun will present an annular appearance at all places within 35 miles on each side of this track, and the ring will become more or less uniform in proportion as the place is nearer to the central track. The duration of the annular eclipse, in places where it is central, will be a little over two minutes. The path of the annular eclipse will extend to the town of Chatham in the county of Barnstable, but to no other part of the continent in the New-England States, and to no part of the Middle States except the southern extremity of New-Jersey and Delaware. At Siaconset, in Nantucket, where the eclipse will be central, the ring will be formed at 1h. 26m. 20s. and will be broken at 1h. 28m. 21s. Digits eclipsed 11d. 44m. 42s.—*Boston Daily Adv.*

INSCRIPTIONS IN LIVING TREES.

In the last number of *Dr. Brewster's Journal* there is a curious paper, translated from the Swedish. Words or figures are often idly cut in trees; and the general opinion is, that they are soon obliterated by the growth of the wood. It appears, however, from a number of examples cited, that this is not the case—that, on the contrary, the inscription is faithfully retained in the tree as long as it endures, and that, if it is not seriously injured, the number of concentric rings of wood found above the inscription will accurately denote the time when it was cut. Professor Laurell, of the University of Lund, made two inscriptions in two beech trees, in 1748. The one was opened in 1756, and had the inscription remaining, with eight rings of wood over it; the other in 1764, and had sixteen rings over it. Bishop Faxe sent lately to the Museum of Lund, two pieces of wood from a tree which grew near Helzinborg, and which, during the sawing and cleaning, separated in such a way, that the inscription stands right on the one piece, but reversed on the other. It is "F. M. d. 21. 1. 1817," but the letters and figures are placed below one another in four lines. It was cut in 1820, and the inscription was found to be covered with nine concentric layers of wood, the tenth being imperfect. Several other examples are given, but they are less precise.

PERJURY.

We have a horrid idea of the principles of a man who deliberately takes a false oath. Perjury in this sense, is a crime of the deepest magnitude. An individual, who, with deliberation would call upon God so to deal with him, as he should deserve to be dealt with, in reference to the truth of the matter he was about to relate, and then speak falsely—such a man, we say, would not hesitate to commit murder. —There should be nothing indistinct in the recollection of him who calls upon heaven to bear witness to the truth of his attestation. If the thing is not as certain as sight, he should never depend upon the clearness of his memory. Above all others, he is a villain, who can be bribed to perjure himself. The same fellow, under other circumstances, could be bribed to assassinate. Such an act evinces total and absolute depravity. Yet we have seen men stand up and commit perjury, as coolly as they would drink wine. We have seen them ready to swear to any thing, and every thing, and yet afterwards talk of principle, and humanity, and religion. If a curse of desolation does not mark the paths of such, justice cannot be satisfied. A perjured man is lost to all the attributes of virtue—he is an apostate from integrity and principle.—*Hingham Gazette.*

JUSTICE.

Justice, in the general acceptation of the word, is that virtue, by which we render to God, our neighbor, and ourselves, that which is their due. It comprehends all our duties, and to be just, and to be virtuous, is the same thing. If we consider justice only as a principle of equity; we shall find it causes a rectitude of conduct, and excites us to render our species what in particular is due to it from every individual. Fidelity and truth are the foundation of justice. As to be perfectly just is an attribute of the divine nature, to be so to the utmost of our ability is the glory of man. No man is *wise* or *safe*, but he that is *honest*.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street.
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